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ORIGINAL.

PUBLIC SPEAKING.

In the present article, we propose to inquire into some of the reasons of the diversified success of different public speakers. We presume that this, however, has been attempted by different writers on the subject; yet so far as our knowledge extends, there are a number of effects, in relation to the various success of public speakers, that remain unaccounted for by the rhetoricians and metaphysicians. Now, as we think that the most successful method of studying metaphysics is, to attend to the operations of our own minds; you will permit us to state a few things, that have been the result of an attention of this kind. We have found by experience that a certain speaker, always commands our undivided attention, and carries the mind along from object to object irresistably; and calls all the energies of our mind into action; and we see clearly, feel deeply, and in short, our whole attention is engrossed; not in contemplating the commanding powers of the speaker; but in contemplation of the subject he presents. We have found by the same experience, that another speaker by no means superior to the former in the graces of oratory, in fact, he may excel him in the clearness of his enunciation, in the vivacity of his manner, the beauty of his rhetorical strokes, and the elegance of his figures. And although we may lose sight of his subject, in order to admire the speaker for awhile;

yet we not unfrequently lose sight of both, to indulge ourselves in a train of reflections altogether foreign to the subject the speaker is endeavouring to present. This, we presume, every one who has attended to the operations of his own mind, has remarked.

Now we must allow that the latter speaker possesses (according to the common idea) not a few of the essentials of an orator; his enunciation is distinct, his manner is lively, his figures elegant, we will allow him also perspicuity of arrangement; yet our experience convinces us, that he always fails to produce the effect of the former. Without stopping here to enquire what may be the various probable causes of the difference; we assume the position that the main cause of difference is in the minds of the speakers themselves, and that one mind acts upon another so as to produce what we call sympathy: or unity of operations in the mind of the speaker and the minds of his hearers. Experience and observation teach us that this effect can be produced, and frequently is produced, by one who possesses but few of the graces of oratory. No foreign thought, no trifling and impertinent object, can, for a moment, divert the mind from the subject under consideration. But here we must observe, that the speaker producing this effect must evince an energetic action of the mind, an action sufficiently powerful to produce a correspondent action in the minds of those whom he addresses. But suppose the same speaker for once, in a great measure,

to neglect this mental exertion; he will to the intelligent and thinking part of his audience, appear much worse than the others, not possessing the same advantage of embellishment, which we do not deny to be of considerable importance to a public speaker. But it may be said that the active exercise of a strong mind will not affect the whole audience in the same manner. This is true. For by the same experience we learn that what had raised ourselves to the highest pitch of admiration, was heard with cold indifference by others and vice versa that the flowry lively speaker, who had failed to command our attention had thrown some other part of the audience into raptures. This fact, however, does not operate against our theory of sympathy; it is still the action of mind upon mind although the mode may be somewhat different. A speaker may excite the passions of his audience, by evincing that he himself feels; yet our experience proves that this is not uniformly the case; for often the more feeling the speaker manifests, the more insensible we become. A speaker may command attention from a part of his audience at least, by a variety of means, which we cannot stop now to notice; yet in all cases there must be something in the mind, habits of thinking, information and capacity of the hearer corresponding with the views of the speaker. A full comprehension of what is delivered may have some weight. We are told that the Athenians understood their orators at half a word, and we think that the comprehensive brevity of some of their best orators bears ample testimony to the fact. Plainness of speech is a matter of great consequence; and here a great number of our public speakers fail, their discourses being any thing else but plain. Plain language is not inconsistent with deep investigation and a conspicuous arrangement. Thinking is the most important of all other

things to the success of a speaker. The individual who does not think and investigate cannot, nay it is presumption for him to suppose, that he can be heard with any tolerable degree of attention.

But let us stop to inquire, how a speaker who evidently does not think, affects the mind during the time of his discourse, and in what condition he leaves it in comparison of one who evinces that his discourses are the results of active and vigorous exertion of mind. Experience teaches that the former, instead of commanding our attention or setting our mind to work of arousing, invigorating and interesting, produces the contrary effect, we grow uneasy in our seats, we yawn, we sleep; and after we retire we seem to have insensibly imbibed the stupidity and want of energy that evidently belonged to the speaker; every mental exertion seems clogged in its operation. But the latter sets our minds to work, we attend, we think, we are delighted, drowsiness and yawning leave us, we are convinced that something the *modus operandi* of which we cannot fully understand is affecting our minds; and after we retire from hearing such a speaker, we find ourselves in a condition to make the most vigorous mental exertions. The frequent observation of the above facts has induced us to make these remarks.

SELECTED.

No other than the Christian will answer the purpose for which religion is desirable.

Continued.

But Natural Religion is essentially defective, as a religion for sinners; which all men feel themselves to be. It informs us of no atonement, and makes no provision for the pardon of sin. Indeed if we impartially consider the law of nature, all hope of pardon must be relinquished, because

it is a first principle of Natural Religion, that every one will be rewarded or punished exactly according to his works: and therefore if any man sin, he must suffer according to the demerit of his crime. I know, indeed, that Lord Herbert laid it down as one of the five articles of Natural Religion, that pardon might be obtained on repentance; and the same idea has been entertained by his followers; but this is a doctrine evidently borrowed from revelation. Natural Religion, when properly understood, knows nothing of pardon. It is in direct opposition to the principles mentioned above; and if it were so, that the law of nature promised pardon to the penitent without satisfaction, it would have no sanction whatever; for if men could repent when they please, (which must be supposed,) then they may sin as much as they please, without fear of punishment. The case is far otherwise with the forgiveness of the Gospel.

As this religion teaches no plan of atonement and forgiveness, so it inculcates no effectual method of reformation, or purification from the pollution of sin, and affords no aid to those who wish to live well, but leaves all to be performed by the mere strength of men, which, alas! is insufficient to bear up against the power of temptation. In those very points on which we want a clear response, natural religion is silent. It can do no more, when its light is clearest, than to direct us in the way of duty, and intimate the consequences of disobedience. Deists, then, must lead such lives of perfection, as to need no pardon, no aid, no reformation. The system is good for them, who can go through life without sin;—it sets no hope before the mourning penitent.

Again, if deism be true religion, why has piety never flourished among its professors? why have not

they been the most zealous and consistent worshippers of God? Does not truth promote piety? and will it not ever be the case, that they who hold the truth will love God most ardently, and serve him most faithfully? But what is the fact, in regard to this class of men? Have they ever been distinguished for their spirit of devotion? Have they produced numerous instances of exemplary piety? It is so much the reverse, that even asking such reasonable questions, has the appearance of ridicule. And when people hear the words 'pious deist,' they have the same sort of feeling, as when mention is made of an honest thief, or a sober drunkard.

There is no slander in making this statement, for deists do not affect to be pious. They have no love for devotion. If the truth were known, this is the very thing they wish to get rid of; and if they believed that professing themselves to be deists laid them under greater obligations to be devout, they would not be so zealous for the system. Believe me, the contest is not between one religion and another, it is between religion and irreligion. It is impossible, that a man of truly pious temper, should reject the Bible, even if he were unacquainted with its historical evidences. He would find it so congenial to his taste, and so salutary in its effects on his own spirit, that he would conclude, that it must have derived its origin from heaven. But we find no such spirit in the writings of deists. There is not in them a tincture of piety; but they have more than a sprinkling of profane ridicule. When you turn to them from the Bible, you are sensible of as great a translation, as if you had passed suddenly from a warm and genial climate into the frigid zone. If deists ever expect even to conciliate regard for religion, they must appear to be truly pious men, sincerely en-

gaged in the service of God; and this will have more effect than all their arguments. But whenever this event shall occur, they will be found no longer opposing the Bible, but will esteem it the best of books, and will come to it for fuel to feed the pure flame of devotion. An African prince, who was brought to England and resided there some time, being asked, what he thought of the Bible, answered, that he believed it to be from God, for he found all the good people in favour of it, and all the bad people against it!

The want of a spirit of piety must be reckoned the principle reason why the deists have never been able to establish, and keep up, any religious worship among themselves. The thing has been attempted at several times, and in different countries; but never with any success.

It is said, that the first enterprise of this kind was that of David Williams, an Englishman, who had been a dissenting minister in Liverpool, but passing over first to Socinianism, and then to deism, went to London, where, being patronized by some persons of influence, he opened a house for deistical worship, and formed a liturgy, consisting principally of praise to the Creator. He preached for a short time, and collected some followers; but he complained that most of his congregation went on to Atheism. After four years trial, the scheme came to nothing. There were neither funds nor congregation remaining, and the Priest of nature, (as Williams styled himself,) through discouragement and ill health, abandoned the project.

Some feeble attempts of the same kind have been made in the United States, but they are unworthy of being particularly noticed.

Frederick II, deistical king of Prussia had once formed the plan of a Pantheon in Berlin, for the worshippers of all sects and all religions: the chief

object of which was the subversion of Christianity; but the scheme was never carried into execution.

The most interesting experiment of this kind, was that made by the Philanthropists, in France, during the period of the revolution. After some trial had been made of atheism and irreligion, and when the want of public worship was felt by many reflecting persons, a society was formed for the worship of God, by the name just mentioned, upon the pure principles of Natural Religion. Among the patrons of this society, were men beloved for their philanthropy, and distinguished for their learning; and some high in power.

La Revelliere Lepaux, one of the directory of France, was a zealous patron of this new religion. By his influence, permission was obtained, to make use of the churches for their worship. In the city of Paris alone eighteen or twenty were assigned to them, among which was the famous church of Notre Dame.

Their creed was simple, consisting of two great articles, *the existence of God, and the immortality of the soul*. Their moral system also embraced two great principles, *the love of God, and the love of man*; which were indicated by the name assumed by the society. Their worship consisted of prayers, and hymns of praise, which were comprehended in a manual prepared for a directory, in worship. Lectures were delivered by the members, which, however, underwent the inspection of the society, before they were pronounced in public. To these were added some simple ceremonies, such as placing a basket of fruit or flowers on the altar. Music, vocal and instrumental, was used: for the latter, they availed themselves of the organs in the churches. Great efforts were made to have this worship generally introduced, in all the

principal towns in France; and the views of the society were even extended to foreign countries. Their manual was sent into all parts of the republic, by the minister of the interior, free of expense.

Never did a society enjoy greater advantages at its commencement. Christianity had been rejected with scorn; atheism had for a short time been tried, but was found to be intolerable; the government was favourable to the project; men of learning and influence patronized it, and churches ready built, were at the service of this new denomination. The system of Natural Religion, also, which was adopted, was the best that could have been selected, and considerable wisdom was discovered in the construction of their liturgy. But with all these circumstances in their favour, the society could not subsist. At first indeed, while the scene was novel, large audiences attended, the most of whom, however, were merely spectators; but in a short time they dwindled away to such a degree, that instead of occupying twenty churches, they needed only four, in Paris, and in some of the provincial towns, where they commenced under the most favourable auspices, they soon came to nothing. Thus they went on declining, until, under the consular government, they were prohibited the use of the churches any longer: upon which they immediately expired without a struggle; and it is believed that not a vestige of the society now remains.

It will be instructive and interesting to inquire into the reason of this want of success, in a society enjoying so many advantages. Undoubtedly the chief reason was, the want of a truly devotional spirit. This was observed from the beginning of their meetings. There was nothing to interest the feelings of the heart. Their orators might be men of learning and might produce good moral discourses

but they were not men of piety, and not always men of pure morals.* Their hymns were said to be well composed, and the music was good; but the musicians were hired from the stage. There was also a strange defect of liberality in contributing to the funds of the society. They found it impossible to raise, in some of their societies, a sum which every Christian congregation, even the poorest of any sect, would have collected in one day. It is a fact, that one of the societies petitioned government to grant them relief from a debt, which they had contracted, in providing the apparatus of their worship, not amounting to more than fifty dollars, stating that their annual income did not exceed twenty dollars. In the other towns, their musicians deserted them, because they were not paid, and frequently, no person could be found to deliver lectures.

Another difficulty arose which might have been foreseen. Some of the societies declared themselves independent; and would not be governed by the manual which had been received; any farther than they chose. They also remonstrated against the authority exercised by the lecturers, in the affairs of the society, and declared that there was danger of their forming another hierarchy.

*Thomas Paine, was one of them.

NEW REPUBLICS.

We see almost every day in the public journals, many curious speculations with respect to the new Republics of the South; a thousand reports relating to the political affairs of those countries, and innumerable conjectures as to the ultimate result of the unceasing internal commotions which distract them, and retard in that quarter of the world the march of civilization and improvement.

To an American of these high latitudes, who bears in mind the

history of his country—the facility with which its Independence was accomplished—its rapid and surprising advances in the arts and sciences, and the extraordinary prosperity, it may seem odd that countries like many of the Southern Republics, possessing a better climate, richer soil, and greater resources, than his own, should be so tardy to improve, and so backward in seizing the advantages which nature has so bountifully bestowed upon them; but if we were to take the trouble to look into the condition of those republics—to analyze, carefully, the character of the people who inhabit them—to learn the manners, the customs, propensities and prejudices of the numerous classes and casts into which they are divided—to think of the demoralizing government they were so long habituated to, and the gross ignorance of more than four fifths of them. Where he, I say, to take the trouble to reflect on all these circumstances, his surprise would cease; he would no longer wonder at the strange events that have lately taken place in Colombia, Peru and Guatemala—nor would he be astonished at the instability of any of the new Governments. He would laugh at the constitutions and theories of Government he sees published every day for those countries, and come to the conclusion, that they are utterly unfit in their present state, to receive any liberal form of government whatever.

When the revolution of this country took place, there was but one mind on the subject; one sentiment alone prevailed throughout every class of society—there was a general cry for Independence—one united effort obtained it. The wise and beneficent Institutions established here since that epoch, and the liberal policy and sagacity of those who have been at the head of public affairs, have raised the nation to an im-

portance that has far exceeded the most sanguine expectations of its friends. The people of the United States were well prepared for the Constitution they received in 1789—they knew the respect due to the laws, and that to be free, it was necessary to be subjected to them—in a word, they were enlightened.

In sober reason, there cannot be any, not the slightest comparison, between the Anglo-Americans, and the natives of the Southern Republics—these were never united. Although their sufferings were great, and that they had many powerful reasons for wishing a separation from the mother country, yet it took a great deal to persuade them to attempt their emancipation—many seemed satisfied with their chains, besides their habits and well known apathy but ill disposed them to encounter trouble or inconvenience.

It is a fact, that the Revolution in those countries was effected only by a few individuals—to be sure, they acted under very favorable circumstances. The weak and penurious Government of Spain with whom, very fortunately for them, they had to deal, could do but little to oppose the establishment of their Independence. Since that has been accomplished, what have they done to better their condition?—Nothing! They have been continually quarrelling amongst themselves; divided into parties—each trying to get into power. With them, the happiness and prosperity of their country seems to be a secondary object. No one is noble enough to sacrifice his private views for the general good. New projects of Government are printed every week—as soon as one Constitution is sworn to, another is brought forward and the first is destroyed—one moment they want a Central Government—the next, a Federal Constitution; and the late papers from Bogota have presented us with the nov-

el plan of a *Republican Empire*!—on which side, however, you turn, you see disorder and confusion.

The present situation of Colombia, seems to excite a good deal of interest. We hear nothing, now-a-days, but Colombia and Bolivar—all eyes are directed towards that country—all eyes are upon that Chief—this is natural, for every movement made in that quarter, is felt with the rapidity of an electric shock throughout the other New Republics. Colombia has always taken the lead in South American politics. In Colombia it was that the first blow for liberty was struck—her sacrifices and sufferings have been the greatest—her fate must be the fate of them all. If she falls, the rest must go.

Bolivar's talents as a warrior and a legislator, would do honor to any country. His conduct during the Revolution, and in the existing civil commotions of his country cannot be too highly praised. In vain do his enemies traduce him, and accuse him of having ambitious views. He has the welfare of his country at heart, and labours to make the nation respectable. If he had wished it, long ago he might have been King or Emperor, just as he pleased. In vain do his calumniators call him a tyrant, an oppressor, he knows well the people he has to govern—they must be ruled with an iron rod: his reputation stands on too solid foundation to suffer from the slanderous tongue of malice: the man who has suffered so much for his country, who has made so many sacrifices for her happiness, ought, it appears to me, to meet with a grateful return, but who has not enemies: the foulest charges have been brought against fairest characters—the great Washington was not spared.

Bolivar is the only man who can restore tranquility to Colombia—the resolution lately taken by the principle people of many of the depart-

ments to name him dictator, and to trust every thing to him was a wise determination, and a convincing proof that his countrymen are aware of his abilities and patriotism.

Colombia as well as the rest of the Southern Republics is unfit to receive the form of Government that exists in this country; or *any thing like it*: it is ridiculous—perfect folly to suppose for a moment that these people are prepared now to maintain institutions that will take half a century to qualify them to receive a liberal form of Government, for the present they must be closely watched—they must be governed with severity, for they are like so many unruly children. No one is better calculated than Bolivar to guide and instruct them—he is deserving of that honor.

Let us not be too hasty in forming judgments, and in condemning persons for what may appear to us in their conduct, strange and inconsistent; particularly when we are ignorant of the causes of their action, and the particular circumstances under which they are situated. I repeat it, Bolivar is the only man who can restore tranquility to his country. Let us wait with patience the result of his new plans. I know him to be a friend to peace and good government, and that he seeks the happiness of his countrymen. It is high time that some decisive measures should be taken to quell the disturbances—the continual wars of parties that exist in all the Southern Republics, and he is aware of this. Any form of Government, a despotic monarchy even, is better than the anarchy and confusion that reigns at present in all those countries; and if to restore order and tranquility, it is necessary for Bolivar to wear a crown, “in the name of all the Gods at once” let him take it.

Baltimore American.

•Spend to spare and spare to spend?

To the Friends of Domestic Manufactures.

The cultivation of the Grape for wine, has, within a few years, attracted considerable attention; but instead of experiments on our native grapes, those of other countries have been too much resorted to, with little attention to climate, soil, &c. I am commencing the experiment on a large scale, having seven vineyards at present in a state of forwardness, and shall yearly establish more. While I propose making a trial of all the celebrated foreign wine grapes, it is to the native vines of our own forests, and to vines raised from their seed, and hybrids, that I look with the greatest hopes of success. It is my wish to make a selection from every State and Territory in the Union of such native grapes as promise from their quality to be valuable for wine. To accomplish this object must be a work of time, trouble, and expence. When collected, and their qualities ascertained, an account will be published with the names of the collectors, and if their permission is given, the grapes will receive their names, and those found worthy of cultivation, will be distributed through the nation, free of expence.

There are perhaps none of the western and southern states, that do not produce desirable varieties, and those of the Arkansas in particular, are much celebrated. The best plan with the forest grape is, to mark the vine when the fruit is ripe, and take cuttings from the wood of the same year's growth, any time after the fall frosts set in. They may then be packed in moss, clay, or other moist substances, and preserved till the season of vegetation. To those who live at a distance from water communication, or other means of conveyance for a box, a few cuttings, two or three inches long, each containing an eye in the centre, may be lightly covered with damp wood moss, or even with

the moss, enclosed in a letter, at any time before or after the extreme cold weather. A grape ripening before the frost should not be excluded from a trial, because the fruit may be acid and astringent. Our most delicious cider is made from Hughes' crab, a fruit scarcely less edible than the crab of the forest. The same may hold good with the grape. Persons who have made a collection of native grapes, and will forward cuttings or roots, with a description of their qualities, may command in return a selection of foreign grapes, or other fruit, at their option; the subscriber has an extensive assortment of each. Rare and valuable foreign varieties, would also be acceptable.—Persons forwarding by land or water carriage, will direct to the subscriber, care of Messrs. Wm. F. Jones & Co. merchants, Cincinnati, Ohio. Those compelled to send by mail, will direct to Wm. Burk, Post-Master, Cincinnati. The subscriber has several varieties of the common fox grape, and has no wish to increase the assortment, as he deems them unfit for wine.

N. LONGWORTH.

Cincinnati, August, 15th 1828.

Editors friendly to domestic manufactures, in the different western and southern states in particular, are requested to give the above an insertion.

VALUE OF CHARACTER.

The following excellent sentiments are copied from a volume of 'Lectures addressed to the Young Men of Hartford and New-Haven, by Joel Haws, Pastor of the First Church in Hartford.'

Good reputation differs essentially from a great and popular name. A man may be great, without being good, and popular, without having much merit of any kind. Many, whom the world are accustomed to call great, have no better title to that distinction, than the fallen spirits—great in talents and great in crime.

So to be popular is in itself no evidence of real worth of character. The unprincipled demagogue is popular with his own party. The chieftain of a piratical band, or the leader of a clan composed of the ignorant and the dissipated, are both popular among their associates, and lauded by their fellows as the first and the best. In all such cases popularity indicates nothing so much as utter worthlessness of character. That good name which is to be chosen rather than great riches does not depend on the variable, shifting breath of popular opinion. It is based on permanent excellence, and is as immutable as a fair unsullied reputation—a reputation formed under the influence of virtuous principles, and awarded to us, not by the ignorant and the vicious, but by the intelligent and the good, on account of our good qualities and good conduct. In such a name we look, first of all for *integrity*, or an unbending regard to rectitude; we look for *independence*, or an habitual determination to be governed by an enlightened conviction of truth and duty; for *benevolence*, also, or a spirit of kindness and good will towards men; and though last not least, for *piety towards God*, or an affectionate, reverent regard for the will and glory of the great Jehovah. These are the essential properties of a good character—the living, breathing, lineaments of that good name which, in the Bible, is commended to your high regard and careful cultivation.

It is ever to be kept in mind, that a good name, such as has now been sketched, is in all cases the fruit of *personal exertion*. It is not inherited from parents, it is not created by external advantages, it is no necessary appendage of birth, or wealth, or talents, or station; but the result of one's own endeavours—the fruit and reward of good principles, manifested in a course of virtuous and honourable action. This is the more

important to be remarked, because it shows the attainment of a good name, whatever be your external circumstances, is entirely within your power. No young man, however humble his birth, or obscure his condition, is excluded from the invaluable boon. He has only to fix his eye upon the prize, and press towards it in a course of virtuous and useful conduct, and it is his. And it is interesting to notice how many of our worthiest and best citizens have risen to honour and usefulness by dint of their own persevering exertions. They are to be found in great numbers in each of the learned professions, and in every department of business; and they stand forth bright and animating examples of what can be accomplished by resolution and effort. Indeed, my friends, in the formation of character, personal exertion is the first, the second, and the third virtue. Nothing great or excellent can be acquired without it. A good name will not come without being sought. All the virtues of which it is composed are the result of untiring application and industry. Nothing can be more fatal to the attainment of a good character than a treacherous confidence in external advantages. These, if not seconded by your own endeavours, will “drop you midway, or perhaps you will not have started when the diligent traveller will have won the race.”

Thousands of young men have been ruined by relying for a good name on their honourable parentage, or inherited wealth or the patronage of friends.—Flattered by these distinctions, they have felt as if they might live without plan and effort, merely for their gratification and indulgence. No mistake is more fatal. It always issues in producing an inefficient and useless character. On this account it is, that character and wealth rarely continue in the same family more than two or three generations.—The younger branches pla-

cing a deceptive confidence in an hereditary character, neglect the means of forming one of their own, and often exist in society only a reproach to the worthy ancestry whose name they bear.

THE JEW AND THE SAGE.

The following interesting and moral narrative is translated by Mr. Thomas Taylor, from a work ascribed to Aristotle, entitled, "*Secreta Secretorum ad Alexandrum.*" The treatise is doubtless spurious, and is probably the productions of some Arabian, soon after the subjugation of the Greeks by the Caliph Omar.

Truth Teller.

Be careful that the same thing may not happen to you which happened to two men who are said to have been fellow travellers; one of whom was an Eastern Sage, but the other was a Jew. The sage rode on a mule, which he had nourished in his own meadow, and which carried every thing necessary to the wants of a traveller. But the Jew was on foot, neither having food nor other necessities. While they conversed, therefore on the road, the Sage said to the Jew, 'What is your law, and your belief?' The Jew answered, 'I believe that in heaven there is one God, whom I adore, and from whom I hope good to my soul, and also remuneration to those who accord with me in my law. And my belief is this: that it is lawful for me to slay and take the money and property of him who disagrees with me in my belief, and likewise to destroy his wife, his parents, and his children. And besides this, I should be reviled if I were either to assist, or pity, or spare him.'

Afterwards the Jew said to the Sage, Now show me what your law is, and give me accurate information concerning it, and concerning your belief. To whom the Sage answered, my belief and my law are as follows: in the first place, I wish well

to myself and to my offspring, and am unwilling that evil should befall any thing created by Divinity, or any one who does not follow my law, and who differs from me in the belief of it. I likewise believe that equity and pity should be observed towards every living thing. No injury pleases me. And it also appears to me, that if any evil befalls any living being, the same evil may likewise happen to, and disturb me: and I wish that prosperity, health, and safety, may be the lot of all men universally.

The Jew then said, But how would you act if any one injured and offended you? To this the Sage replied, I know that there is a just, good, and wise God in the heavens, from whom nothing that may be latent (to us) in his productions is concealed; who remunerates the worthy according to their deeds, but bad men and transgressors according to their transgressions.

To whom the Jew: Why do you not observe your law, and confirm your belief by your deeds? The Sage replied, How is this to be effected? The Jew answered, Behold I am one of the same race with yourself, and you see me walking, fatigued, and hungry, while you are riding upon a mule, have had plenty of food and are at rest. To this the Sage replied, It is true; and, descending from his mule, he opened, the wallet, gave him meat and drink, and made him ride on his mule. But after the Jew was well fixed in the saddle he spurred the mule, and hastily left the Sage. Then the Sage began to vociferate, Wait for me, because I am weary. The Jew replied, Did I not indicate to you my law, and the condition of it? And I wish to confirm it conformably to what I have said. He then hastily departed with the mule. The Sage, however, following the footsteps of the Jew, said to him. O Jew, do not leave me in the desert, lest I should happen to be destroyed

by lions, or should perish through hunger and grievous thirst.—Be compassionate to me, as I have been to you. The Jew, however, neither looked behind him nor paid attention to what the Sage said; but did not cease spurring the mule till he was no longer visible. When the Sage, therefore, despaired of overtaking him, he recollected the perfection of his law and belief, and also what he had said to the Jew; viz. that there is a just judge in the heavens, from whom nothing is concealed that may happen to the beings he has produced. Raising his head, therefore, to the heavens, he said, My God, thou knowest that I have believed in thee and in thy law, and that I have sanctified thee in thy precepts as thou hast commanded. Confirm, therefore, to the Jew the praise which I have given thee. Having thus said, the Sage had not proceeded far when, behold, he found the Jew prostrate, having been thrown from the mule, with one of his legs fractured, and his neck injured. But the mule stood opposite to him, and, seeing the Sage, knew his master, to whom he approached, as being his nourisher.

The Sage, therefore, riding on him, departed leaving the Jew in the agonies of death. But the Jew called on him; and said, Most dear brother, have pity on me—I have fractured my leg, and am dying. I am in want of pious assistance, therefore pity me, and observe your law, which has given you the victory over me. The Sage began to reproach him, and said, You have behaved most wickedly towards me, and left me without pity. To whom the Jew replied, Do not reproach me for a thing that is past, because I have showed you what I have said, and did is conformable to my law, and my belief, in which I have been nurtured; and my parents and ancestors have persevered in observance of this law. The Sage commiserated

his condition, fixed him on the mule, brought him to his destined place, and delivered him to his own nation. But in a few days after this, the Jew expired.

The king of the city, therefore, (to which the Sage was travelling,) having heard what the Sage had done, ordered him to be brought before him, and made him his porter, on account of his deeds and the excellence of his law, at the same time giving praise to his God.

Theatrical Anecdote.—The tragedy of *Macbeth* was acted recently at a town in Suffolk, England, and amongst the audience was a man who had been nearly fifty miles in the course of the day to see Corder, the murderer, hanged at Bury. Such was the belief entertained to the last, in some parts of the country, that the extreme penalty of the law would not be inflicted, that the man who had seen him die was so pestered on all sides for an account of the melancholy spectacle, that he literally betook himself to the Theatre to avoid further importunities. Just as he entered, the fourth scene of the tragedy was commencing, and as he was quietly sitting himself down in a box near the stage, Duncan began in the words of the author, as usual:

“Is execution done on CAWDOR?”

“Yes, Sir,” said the man, “I saw him hanged this morning—and that’s the last time I’ll answer any more questions about it.” The audience were convulsed with laughter at the strange mistake, and it was some time before the performance could be proceeded with.

A young gentleman named Benedict X. Bender, son of F. X. Bender, Esq. of Montreal, in leaping from a carriage, when at full speed from the fright of the horse, was caught by the wheels and killed. A young man who remained, received no injury.

FOREIGN.

FROM ST. BARTS.—By the Schooner *Le onora* PARRISH, at this port from St. Bartholomew, the Editors of the *Commercial Chronicle* have received from their attentive correspondent, a Price Current, Shipping List, and other items of intelligence, to the 6th inst. and a St. Kitts paper of the 29th ult.

Their correspondent informs, that they have advices of the probability of Sweden's opening the Island of St. Barts to such privateers as may have legal commissions, to enter for the purpose of repairing, a privilege which at present is not permitted them. The markets were on the rise.

"A most atrocious act of piracy, says a letter from a correspondent, of the 3d, inst. has lately been committed on a brig from Liverpool, which was captured, and the crew and passengers (among whom were a lady and children) all supposed to have been murdered. The brig I understand is at St. Eustatia, and has commenced discharging her cargo."

The vessel and the circumstances attending her capture, to which the above has reference, is probably the same alluded to in the article which we hereto subjoin, from the St. Christopher's Gazette of the 29th August:

"In addition to the particulars, communicated in our last, relative to a brig, reported to be British, which has been captured by a pirate, and carried into Saba, and from thence carried to St. Eustatius, we have to state that the *Aide-de-Camp*, (Lieutenant Colonel Harper,) deputed by His Honour, the commander-in-chief, to enquire into the circumstances, returned here on Wednesday, in the brig from Eustatius, with the gentleman who had accompanied him. We learn, that the brig had been carried from Saba, where she had been left by the pirate-crew, to St. Eustatius, for the purpose of disposing of her cargo, as prize goods, a part of which was landed.

"The gentlemen, on their arrival at St. Eustatius, ascertained the fact of the vessel and goods being British property, and demanded their restitution by the authorities there which was complied with, and the vessel given up with her cargo—retaining however, one third of the latter, as *salvage*, claimed by the inhabitants. The detention of any part of the cargo was protested against, and information was transmitted to the commander-in-chief who dispatched a vessel on Saturday, with a crew to bring up the brig.

"No information respecting the original crew of this vessel, has been obtained.—Her name (discovered on the stern, although an attempt had been made to obliterate it,) is the "CARABOO," of Liverpool," Cant. Cook; and there can be no doubt that

they, together with the passengers—who from some articles of ladies' and children's apparel being found, there is reason to suppose were on board—were all murdered by the relentless and sanguinary wretches who took her. She is supposed to have been bound to Vera Cruz, some papers of a former voyage having been found which proves she was a trader to that place, and the marks of the packages of her present cargo corresponding with those mentioned in the papers.

"A privateer supposed to be the one which captured the brig, having been seen hovering about this neighbourhood on Monday and Tuesday, some apprehension was entertained that the brig, would be intercepted on her way to this port.—The arrival of the packet on Tuesday afternoon, however, tended to allay those fears, she having undertaken to afford the necessary protection to her, during her passage from St. Eustatius. A despatch was sent down on Tuesday evening, with this intelligence, the party left St. Eustatius in the brig, on the following morning, and arrived here in the afternoon; the packet being in company until she was safe from any pursuit of the *ma-rauder*.

"On her anchoring, two Waiters and Searchers of the Customs were sent on board, by order of the Collector and Comptroller, to take charge of her. Her cargo, consisting principally of dry goods, commenced landing yesterday, and, we understand, will be stored until information is received from England.

"The daring atrocities lately committed by the corsairs which prey in these seas, will at length, it is hoped, attract the attention of our government, who may by appointing a proper naval force to this station, afford safety and protection to trade and commerce. It is notorious, that numerous prizes have, within the last few months, been taken by depredators under the Buenos Ayrean flag, and their cargoes disposed of at the neighbouring neutral ports—the governments of which have tacitly permitted the plundered property to be landed on their shores, and the privateers, or rather pirates, allowed free access to their harbours."

EUROPE.—The following articles is from the *Paris JOURNAL DU COMMERCE*. The historical portions are not destitute of interest:

The eyes of all Europe are turned towards Shumla, where the great quarrel between Russia and the Ottoman Porte is to be decided. If the Russians succeed in carrying the Ottoman Thermopylae, it is probable that no serious obstacle will be opposed to their march to Constantinople; but in the contrary case, it is to be presumed that their efforts during the rest of the year will be limited to a few sieges on the Danube, and that the advanced state of the season will

not allow them to execute any decisive operations.

The present state of the military operations enables us correctly to appreciate the progress of the invasion, and to hazard some historical comparisons to which circumstances give a high interest. The campaign was hardly opened when the result was already looked upon as infallible. The most distinguished Generals placed themselves at the head of popular opinion, and traced a plan of operations for the Russian army, which in a few months was to terminate with a *Te Deum* in the *ci-devant* Mosque of St. Sophia—if these brilliant prophesies are not realized, our skilful military men may console themselves by saying that the Emperor Nicholas rather preferred to follow the beaten paths than to adopt their ideas.

The system of the Russian invasion is exactly the same as in the last war, and the campaign of 1810 will in many respects bear a parallel with that of 1828. The Imperial Army of Operation, at the first period, amounted to about 100,000 men, and it is probable that their force is not more considerable at the present day. Whatever may be the military resources of Russia, the difficulty of subsistence, and the necessity to provide for the complicated chances which the policy of some of the great Powers may bring about, especially at a moment when so much anxiety is awakened, will necessarily prevent her from sending a larger army beyond the Danube.

The Emperor Nicholas follows in every point the plan traced by Bagration and executed by Kamenski. This plan consisted of proceeding *en masse* from Hirzowa upon Shumla, by Bazardjik, detaching various corps upon the right to besiege Silistria and Rutschuk, and to attack Varna on the left, thus clearing the country between the routes followed by the main army and the sea. The campaign began as it did this year, about the middle of May; on the 10th of June Silistria had capitulated; Bazardjik, defended with intrepidity by Pekliwan Aga, was carried by assault; and the Russian army arrived before Shumla, in the position which in 1828 it was only enabled to occupy on the 20th of July, according to the official bulletin. Such a delay suffices to prove that the army of invasion has met more obstacles upon its march than during the preceding war.

When Kamenski appeared before Shumla, Rutschuk was invested, and Silistria and Rasgrad occupied by his troops. The Emperor Nicholas does not possess any of these advantages. The position of Schumla has not lost any of its strength, and indeed it appears that Hussein Pacha was unremittingly occupied in defending the approaches to it by the aid of new redoubts.

This city, built at the foot of one of the Balkan, occupies the interior of a crescent, enclosed by mountains reaching from the

south to the west and north. These mountains, which are very steep and lofty, are covered with thorns and briars, which render them difficult of access. The eastern side alone is open, and presents a vast plain, which extends towards Jeni-Bazar. When the assailant has attained a view of the position, three alternatives are left to him—to attack the front of the intrenchments which protects the east; to assail the heights of the town, or to endeavour to invest it, and take it by famine. Kamenski was fearful of attempting the attack in front, but he ordered his troops to scale the mountains and after a bloody action, six battalions succeeded in attaining the heights which form the northern point of the crescent.

No advantage, however, could be taken of this position, as it was impossible to get artillery over the steep acclivities; and thus he was obliged to return to the investment; but an army three times as numerous as his would hardly have sufficed for this operation. During seven weeks the Russians remained at the foot of the Balkan almost in a state of mutiny, and destitute of every thing, while the Turkish army received convoys which kept them in abundance. The excessive heat had dried up the grass, and disturbed the waters, bands of insubordinate peasants attacked the rear of the army, and as they were protected by the difficulties of a country covered with wood and defiles, they were enabled to intercept the communications and to pillage their convoys. Added to this, was the necessity for furnishing numerous escorts, which so weakened the Russians that they raised the siege on the 3d of August.

The Turkish army at that time did not amount to 40,000 men, but the forces now under the orders of the Hussein Pacha are estimated at 120,000. The bulletins already begin to speak of the difficulty of the roads, the excessive heat, and the want of water: so that in the face of these facts it may naturally be asked, will the Emperor Nicholas be enabled to overcome much greater obstacles than Kamenski?

VALUABLE RECEIPT.

Dr. Goolman, has directed for the Croup, a plaster covered with dry Scotch Snuff, varying in size according to the age of the patient, to be applied directly across the top of the thorax, and retained there till the symptoms disappear. The remedy is found to be always effectual when applied in the first and second stages of the malady. The plaster is made by greasing a piece of linen, and covering it with the snuff.

Genl. WM. H. HARRISON, appointed Minister of the U. S. to the Republic of Mexico, arrived in this city from Ohio on Tuesday last, and will remain here a few days. *Nat. Intel.—Sep. 29.*

THE OCEAN CAVERN.

There is a cavern in the island of Hoonga, one of the Tonga islands, in the South Pacific Ocean, which can only be entered by diving into the sea; and it has no other light than what is reflected from the bottom of the water. A young chief discovered it accidentally, while he was diving after a turtle; and the use which he made of the discovery will, probably, be sung in more than one European language, so beautifully is it adapted to a tale in verse.

There was a tyrannical governor at Vavasco; against whom one of the chiefs formed a plan of Insurrection. It was betrayed, and the chief, with all his family and kin, was ordered to be destroyed.

He had a beautiful daughter, betrothed to a chief of rank, and she also was included in the sentence. The youth who had found the cavern, and who had kept the secret to himself, loved this damsel; he apprised her of her danger, and persuaded her to trust herself to him. They got into a canoe, and the place of her retreat was described to her on her way thither.

These women swim like mermaids. She dived after him, and rose in the cavern. In the widest part, this subterraneous grotto is about 50 feet, and its medium height is guessed at the same; the roof is hung with stalactites.

Here he brought her the choicest food, the finest clothing, mats for her bed, and sandal wood oil to perfume herself. Here he visited her as often as was consistent with prudence; and here, as may be imagined, this 'Tonga 'Leander' wooed and won the maid, whom—to make the interest complete—he had long loved in secret, when he had no hope.

Mean time he prepared with his descendants, male and female, to emigrate in secret to the Fijii islands; and his intention was so well conceal-

ed, that they embarked in safety: and his people asked him, on the point of his departure, whether he would take with him a Tonga wife.

To their great astonishment, therefore, having steered close to a rock, he desired them to wait while he jumped into the sea to fetch her. He then jumped over board, and just as they began to be seriously alarmed at his long disappearance, he rose with his mistress from the water.

The party remained at Fijii till the oppressor died, and then returned to Vavasco.

SUMMARY.

Candles had to be lit in this place, (Oxford, Ohio,) at dinner on Sunday the 19th inst. the air being darkened by an unusual quantity of smoke arising from the woods, which are on fire in this vicinity.

Mr. H. Miller, a respectable member of the Enon Baptist Church in Cincinnati, intends to erect a large boat on the Ohio river, to accommodate the people connected with steam boats and other water crafts, for a floating meeting house. The managers of the Bethel Union at New-York have presented him a flag.

Dupin in one of his late works, says:—"Between the years of 1800 and 1815, the war cost France 1,000,000 of men, and 8,000,000 of francs. To this we must add the injuries we suffered in the two invasions, to the amount of 1,500,000 of francs, and the maintenance of 200,000 enemies' troops, until the year 1818."

Mr. Justice Park has decided, that by the laws of England, a man on no pretence whatever, has a right to inflict personal chastisement on his wife.

The U. S. Frigate *Hudson*. Capt. Creighton, bound to Brazil, went to sea from New York, on the 24th instant, with a fine N. W. wind. The Gazette says:—"The *Hudson* has been ready for sea several weeks, but we have reason to believe that she has been detained to carry out the result of a negotiation between our government and that of the Brazils, connected with the unlawful seizure of American vessels."

It is mentioned in a German paper that the French Government has made a loan of five millions of francs to Greece, and that Russia has loaned an equal sum—which will enable Count Capodistria to carry on the war with more vigour.

Governor Kent of Maryland, has issued a proclamation, offering a free pardon to any accomplice in the crime of setting fire to the Anna Powder Mills, in that State, provided he will fix the guilt upon those concerned with him. The company likewise offer one hundred dollars for the detection of the incendiaries.

By an advertisement in the New York papers, it appears that the Commissioners of the Canal Fund of this State, have offered to receive proposal for a loan of twelve hundred thousand dollars, bearing an interest of either five or six per cent. and redeemable at pleasure after the year 1850.

The celebrated New Jersey Ox has been brought from Burlington to the city of New York. He cost \$300, and is said to weigh upwards of 4000lb.

In June and July, according to the Paris papers, no fewer than 867 persons had died of the Small Pox at Marseilles.

The horrid and barbarous practice of punishment on the wheel, has not yet been altogether abolished in Germany.

The prison at Tillsit has lately been destroyed by fire. Many of the prisoners were destroyed also. Of the prisoners rescued, those under the sentence of death seemed the most devoutly thankful to Providence for their escape.

300 Irish emigrants left the city of New York some weeks since, for the canal in Pennsylvania, on the advice of a gentleman, who has taken some pains to provide employment for this class of persons. They arrived on the banks of the Canal, all well, about ten days after, and obtained immediate employ, and good wages.—Soon after, another party, about 140 left New York, and a letter just received informs us that they also have been engaged at good wages. It is said that 24 and 25 dollars a month, is given for steady sober men.

The quantity of rain which fell at New Haven, from Monday night, the 1st inst. to Thursday night following, was eight inches, as measured by the rain gauge kept at Yale College.

At the annual commencement of Hamilton College, N. Y. the degree of A. B. was conferred on 14 young gentlemen; and the degree of A. M. on 7.

There are in the State of Connecticut, about 400 ministers and 300 lawyers. The whole number of clergymen in New-England at the commencement of the Revolutionary war was about 700.

Madam de Genlis carries her purity of manners to such an extent, that she reprimanded the Book-seller, who has the arrangement of her library, for having placed books written by male and female authors on the same shelf.

In Egypt, in the month of May, 500 men of a town in the interior, destroyed, each, an eye, in order to be exempt from marching with the new military levies. The Viceroy caused them to be decimated, and those who were not executed, were sent to the galleys in the port of Alexandria. Glorious despotism!

At the annual commencement of Middlebury College in Vermont, the degree of A. B. was conferred on 18 young gentlemen; and the degree of A. M. on 10.

A dwelling house, situated in Baltimore County, belonging to Mr Joseph Jimson, on Saturday night, the 13th inst. was burnt down by some incendiaries, one of whom has been detected, and secured in the jail of the county.

The late freshet in Connecticut, has destroyed so many pumpkins, that they very much fear they will not be able to keep "Thanksgiving."

A veteran Drunkard, named Samuel Wager, was found dead at Chester, New Jersey, sitting with his back against the fence, holding in one hand a RUM BOTTLE, and in the other a cork.

The President of the United States, on the application of the Governor of this State, has directed the sale of the Lands on the proposed route of a Canal from Dayton to the Maumee, to be suspended.

John Highfield, aged 58, and William Highfield, aged 61, were tried in England on the 29th of July last, before Baron Vaughn, for forging and counterfeiting a deed, purporting to be a deed of gift from Joseph Ward to John Highfield. They were found guilty by the jury, and both sentenced to death.

Seventy-seven have been admitted to the Freshman Class, (of the Harvard University.)—"About twenty of those who recently left Yale College, have applied for admission at Cambridge, but were not admitted to examination, on account of the irregular manner of their leaving Yale."

A print seller has been imprisoned 15 days and fined 100 francs, for exhibiting engravings, called the dream of Maria Louisa, and the Sleeping Lion, supposed to have reference to an anticipated assumption, by young Napoleon of the throne of his father.

HYMNICAL.

"Ah! MATRIMONY, thou art like
To JEREMIAH'S figs;
The good were very good, the bad
Too sour to give the pigs."

MARRIED—On Thursday last, by A. J. CHITTENDEN, Esq. MR. THOMAS MILLER, to Miss POLLY MANN, all of this county.

Inland Transportation.—It is announced in the Louisville paper, that two lines of wagons would commence running on the 25th instant, between Wheeling and Baltimore, to perform the route and deliver goods from point to point in seven days at most.

ARRIVAL AND DEPARTURE OF THE MAILS.

The Mail from Hamilton, arrives on Monday, Friday, and Saturday, between the hour of 12 A. M. and 1 P. M. and on Wednesday, between 5 and 6 P. M.

Departs on Tuesday at 9 A. M. on Wednesday at 7 o'clk. A. M. on Saturday at 9 o'clk. A. M. and on Sunday at 1 o'clk. P. M.

The Mail from Lawrenceburgh arrives on Thursday at 6 o'clk. P. M. and departs immediately, for Eaton, where it meets the Mail from Columbus and Dayton, which returns the next day. The Eaton Mail, returns to this place Friday at 6 o'clk. P. M.

The Mail from the West arrives on Tuesday, Wednesday, Saturday and Sunday and passes on to the East immediately.

MOSES CRUME, P. M.

Oxford Sep. 13 t f.

LIST OF LETTERS,

Remaining in the Post Office at OXFORD, Butler County, Ohio, on the 1st. day of October 1828—which if not taken out before the 1st. day of January 1829—will be sent to the *General Post Office*, as dead Letters.

A

Annan John E.

B

Bradford Seely Bradford Saml. C.
Branen Jas. Jr. Bramlet George
Bard Laoma

C

Collins Joel Cathcart John 2
Coon Weighly Cline Susannah

D

Ducket Jno. R.

E

Earl James

F

Fulerton Jno. Foster Joseph W.
Focus Literary 2

G

Griffith John

H

Hastings Alex. Harten Joseph 2

I

Irwin William

J

Johnson Isaac

K

Kendall Thos. S. Kibby Millard

L

Lowe Ralph P. Lain George W.
Lowry Ira Longnecker Saml.

M

Moser Alex. Mc. Kasson James

P

Pricket Paul Pattison Jno. S.
Parsons John Philips Elizabeth

R

Reed James Riley William D.

S

Shepperd Lewis Spinning Chas. H.
Stout James Sampson Joseph
Stout Elisha Snivley Samuel

Smith William

W

Webb Peter

Y

York Joseph

MOSES CRUME, P. M.

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